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community within the American community. The existence of such a thing is probably hardly dreamed of even by those who are more familiar than the average with the ethnic aspects of our national life. The realization that the formation of such groups is the natural and inevitable result of our past immigration policy gives food for every sober reflection.

Taken as a whole, this work is unique. As far as the present reviewer's knowledge goes, there is nothing like it in American literature. The selection of the two features emphasized above must not be taken as restricting the value of the book. Others, with different primary interests, will find many other phases of equal importance. The work is of incalculable value to sociology in general, and in particular to that practical sociology which concerns itself with the volitional control of American social evolution and the development of a solidified national life.

HENRY P. FAIRCHILD

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Human Traits and Their Social Significance. By IRWIN EDMAN, PH.D., Boston: Houghton Mifflin Co., 1920. Pp. xi+467. \$3.00.

Studies in human nature are multiplying daily. This volume, written primarily for use in a course entitled "Introduction to Contemporary Civilization," required of all Freshmen in Columbia University, presents a summary statement, from the point of view of their interest for general culture, of the materials which anthropology, psychology, and sociology have accumulated in regard to human nature. The volume itself is a recognition that a systematic study of human motives is a proper and necessary introduction not merely to political and industrial problems but to philosophy and ethics as well.

Throughout the long enterprise of civilization in which mankind have more or less consciously changed the world they found into one more in conformity with their desires, two factors have remained constant: (1) the physical order of the universe, which we call nature, and (2) the native biological equipment of man commonly known as human nature.

Few sociologists will today admit that human nature is "a biological product." Since Cooley wrote his volume *Human Nature and the Social Order* nearly twenty years ago it has come to be pretty generally accepted that human nature is essentially a social, rather than a biological product. It is interesting, however, as this book indicates, that there is a growing appreciation outside the field of sociology, i.e., in history, ethics, political

science, and the other social sciences, that our so-called spiritual enterprises, art, religion, morals, and science itself may be treated descriptively and from a naturalistic point of view.

The method of this book is essentially that of Dewey and Tufts, *Ethics*, upon which it is apparently modeled. It consists of two main divisions, Part I is called "Social Psychology" and Part II is called, characteristically, "The Career of Reason." This division is based upon the presupposition—which just now is the subject of a very searching criticism—that there is some fundamental distinction between the types of human behavior that are instinctive and, for that reason, innate and predetermined, and that same behavior under the influence of reflection, ideas, and ideals. The difficulties of maintaining such a distinction in practice are such that certain writers have gone so far as to deny the existence of anything that corresponds to instinct in human behavior. What we call instincts are merely habits that were learned early, and on the basis of very little experience.

These are, however, problems for the specialist and the general reader, for whom this book is designed, will not regret the absence of any consideration of them from the text. The general reader, on the other hand, will appreciate the thoroughly interesting treatment which this book gives of a subject that has been a source of perennial interest to mankind, namely his own human nature.

ROBERT E. PARK

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Morale. By G. STANLEY HALL, LL.D., Ph. D. New York: D. Appleton & Co., 1920. Pp. ix+378. \$3.00.

Among the new conceptions with which the world-war has made us familiar is that suggested by the word "morale." In the language of the soldier morale meant the will to fight. Many things, food, clothing, bodily comfort, health, high purpose, a belief in one's cause, all these factors contribute in due proportion to maintain morale in the individual soldier and in the army as a whole.

G. Stanley Hall has taken over the term and generalized it. Morale means with him the will to live in such a way as to realize the purposes that are implicit in life itself. For him morale is not merely the supreme standard of life and conduct but it is "the one and only true religion." He says:

If God be conceived as immanent, as thus implied, and not as *ab extra* and transcendent, which is idolatry, we might define morale in terms of the Westminster divines as glorifying God; while the other half of this famous definition